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S E R M O N,

PREACHED ON

SUNDAY, JUNE 18, 1769,

AT THE

Opening of the Parish-Church
of *St. Catharine, Dublin,*
(Lately rebuilt)

For the Support of the Charity-School
of the said Parish.

By I S A A C M A N N, ^K D. D.
Archdeacon of *Dublin*, and Chaplain to
His Excellency *George Lord Visc. Townshend*,
Lord Lieutenant of *Ireland*.

Published at the Request of the
Church - Wardens *and* Parishioners.

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M DCC LXIX.



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A  
S E R M O N,

PREACHED IN THE  
Parish-Church of St. Catharine,  
D U B L I N.

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P S A L M cxxii. 1. 2.

*I was glad, when they said unto me, We  
will go into the House of the Lord.*

*Our Feet shall stand in thy Gates, O Je-  
rusalem.*

**T**HIS is a Psalm of great Joy  
and Exultation; composed by  
*David*, according to some Com-  
mentators, upon Occasion of his again  
enjoying the Benefit and Satisfaction  
of the publick Worship of God, of  
which he had been a long While de-  
prived: And they who are of this  
Opinion, suppose the Psalm to have  
been made on his Return to *Jerusalem*,

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after.

after the Suppression of *Abſalom's* Rebellion. Others take the Subject in a more general View, and ſuppoſe this Pſalm to refer, not to any private Occurrence of *David's* Life, but to an Event of National Concern; the Deſign of it being, as they imagine, to celebrate the Accompliſhment of an ancient Prediction, that the Ark of the Lord ſhould at laſt enter into its Reſting-place on *Mount Sion*, where it was to remain fixt, and to remove from thence no more. With either of theſe Hypotheſes the Words of the Text do well agree. But yet, perhaps it were a Conjecture not altogether ill-founded to ſuppoſe, that this Pſalm may more immediately, in its original Intention, have referred to the liberal Contributions, which, as we read, were given by the great Officers of *David's* Court, and the principal Perſons of his Kingdom, towards building the Temple, according to the magnificent Deſign, which he had long before formed, and then publicly communicated to them in a ſolemn Aſſembly, called together for that very Purpoſe.

*David*



David hath expressed himself in the warmest and most rapturous Terms upon this Subject, in other Parts of his Writings. O, how amiable, saith he, are *thy Dwellings, thou Lord of Hosts! My Soul hath a Desire and Longing to enter into the Courts of the Lord: My Heart and my Flesh rejoice in the living God. For, one Day in thy Courts is better than a thousand. I had rather be a Door-keeper in the House of my God, I would choose rather to sit at the Threshold of the House of my God* (for that is the literal Interpretation) *than to dwell in the greatest Ease and Grandeur amongst the Tents of Ungodliness.* Accordingly he declares in another Passage, that *he would not suffer his Eyes to sleep, nor his Eyelids to slumber, neither the Temples of his Head to take any Rest, until he had found out a Place for the House of the Lord, an Habitation for the God of Jacob.* And although he was not permitted to fulfil this Resolution, yet as the Sentiment was, nevertheless, always predominant in his Heart, the Occasion which we have mentioned could not but afford the highest Satisfaction to

A 3

him.

after the Suppression of *Absalom's* Rebellion. Others take the Subject in a more general View, and suppose this Psalm to refer, not to any private Occurrence of *David's* Life, but to an Event of National Concern; the Design of it being, as they imagine, to celebrate the Accomplishment of an ancient Prediction, that the Ark of the Lord should at last enter into its Resting-place on *Mount Sion*, where it was to remain fixt, and to remove from thence no more. With either of these Hypotheses the Words of the Text do well agree. But yet, perhaps it were a Conjecture not altogether ill-founded to suppose, that this Psalm may more immediately, in its original Intention, have referred to the liberal Contributions, which, as we read, were given by the great Officers of *David's* Court, and the principal Persons of his Kingdom, towards building the Temple, according to the magnificent Design, which he had long before formed, and then publicly communicated to them in a solemn Assembly, called together for that very Purpose.

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him.

Ps. lxxxiv.

Ps. cxxxii.

45.

him. He was now near the End of his Days, and had a good Prospect, that the Work of building the Temple, which, by God's own Command, was reserved for his Son *Solomon*, would be soon undertaken and executed; his Subjects had likewise testified their Approbation and Concurrence, by the Liberality and Cheerfulness of their Contributions, the most unquestionable Declaration that they could possibly make, that they would be *glad to go into the House of the Lord*. That could not, like the Tabernacle, be removed, but was to be always near them; so that they should no more be obliged to go from Place to Place to Divine Service, with great Inconveniency and Trouble, as formerly, but *their Feet should stand within the Gates of Jerusalem*. The Mention of the holy City naturally introduceth a Description of the Privileges with which it was distinguished, and then follows an earnest Exhortation to his People, to pray for a Blessing upon *Jerusalem*, and to endeavour to promote its Happiness and Prosperity, on account  
of

of their being strictly united by all the Bands of Civil and Religious Connections.

This seems to be no improbable Account of both the Subject and Occasion of the Psalm. But however that may be, as it is well known, that this Psalm was usually sung by the Levites, at the solemn Festivals, when the People came from all Parts to worship at *Jerusalem*, and was accommodated by the *Jews* to all such religious Assemblies, it cannot be deemed altogether improper to apply it to such an Occasion as the present; which, although confessedly of far inferior Importance, is not however in its Nature very different, the numerous Inhabitants of a most extensive Parish being now, after a long Interval, again restored to the Use of a Church to which they have a Right to resort, and which they can call their own.

You have so long experienced the Insufficiency, as well as Inconveniency, of the best Provision that could be made for you during that Interval, that you cannot but, each of you, congratulate with your Families and Fellow-Parishioners, upon this Occasion, and adopt the Sentiment of the Royal Psalmist, in the Text.

*I was*



*I was glad, when they said unto me, We shall go into the House of the Lord. Our Feet shall stand within the Bounds of our own Jerusalem.* You cannot but congratulate one with another, that by the Influence of your Noble Patron and his Family, powerfully and successfully assisted by our excellent Diocesan, great Difficulties have been overcome, and such Sums of Money obtained from the Bounty of Parliament as have at length perfected the Work. You cannot but congratulate, with an honest and laudable Satisfaction, every Man with his Neighbour, that the Munificence of the Publick hath, by the eminent Skilfulness of the Architect, and the Care of the several Workmen, been so well applied, as to make this Church one of the principal present Ornaments of our large and opulent Capital, and a lasting and honourable Monument of the good Taste of the Age. You cannot but receive the Congratulations and the Praises of all good Men, that your pious Wishes are at last accomplished, and that towards the Accomplishment of them you have yourselves largely contributed. The Zeal you have shewn (at your own Expence) to suit the Pews and Fur-



Furniture to the Elegance of the Building, is a standing Proof that you are *glad to go into the House of the Lord.* This is most laudable, and reflects great Honour upon you.

A Reverence for Things sacred (as all Things are to be accounted that have any Relation to the Worship and Service of God) makes a distinguishing Part of every Character, that is truly valuable and excellent. It hath invariably been so esteemed among the Wise and Good in all Ages. The Principle hath, no Doubt, been sometimes misapplied and abused to improper Purposes; but it is not for that Reason the less natural. The very Abuse and Misapplication of it is a Proof, that it is natural. Were it not so, it could not have been made an Instrument in the Hands of the Artful, to execute their Designs. Priestcraft and Superstition could never have prevailed, if Religion and Piety had not a real Foundation in the human Mind. Nothing but a Conviction of the Superintendency of God's Providence, and of the Necessity of gaining his Favour, could have engaged Men to erect magnificent Structures to his Honour. Ignorance  
and

and Inattention, it is true, on the one Hand, narrowed Men's natural Notions of the Omnipresence of God, and Artifice and Imposture, on the other, encouraged the Belief, that his Residence was confined to some beloved Spot. Hence it became necessary to undeceive the World, as St. Paul hath done, by declaring that *God dwelleth not in Temples made with Hands, neither is he to be worshipped with Men's Hands, as though he needed any Thing*; as though the Splendor of any Worship we can pay him could add to the Glory and Majesty of his infinite Nature; or as tho' his Presence and Influence could be confined to any Place.

Acts xvii.  
24, 25.

1 Cor. x. 28. *For the Earth is the Lord's, and the Fulness thereof. The Heaven of Heavens cannot contain Him. How much less any House that we can build Him?* But yet it is not at all inconsistent with this Conviction, to dedicate certain Places to the Service and Worship of God, and to treat them also with particular Respect; not as if they had any intrinsick Holiness in themselves, but on account of the sacred Uses to which they are applied, and the Relation which in those Uses they bear to Almighty God. And in Order that the Mind, being impressed with a Sense of this

1 Kings viii.  
27.

this relative Holiness in Places consecrated to the Honour of God, may be the better prepared for the Duties to be performed therein, it is no less expedient, that they be properly embellished and adorned; not with the false Glare of such gawdy Decorations, as tend to amuse and dissipate the Imagination, or which is worst of all, with such as fill the Mind with false Ideas of the Object and Nature of the Worship we are paying, but with a chaste Simplicity and solemn Dignity; which, being suited to the great Ends of Religion, and serving to excite in us an awful Reverence, may prove no inconsiderable Means of Edification and spiritual Benefit; by collecting and composing our Thoughts, by fixing our Attention, and animating our Affections with due Fervour and Devotion.

In this Style, my Brethren, your Church is now judiciously adorned, being in the most decent and becoming Manner fitted for the Celebration of Divine Service in all its Parts. Let the same earnest Zeal, which you have shewn so remarkably hitherto for the Finishing of your Church, be still exerted in your constantly resorting to it. If you be glad that you can now *go into the House of the Lord,*

Exod. xxiii.  
17.

*Lord*, you will not neglect any Opportunity of attending there on his Worship. The necessary Business of your Callings or of your Families may perhaps be justly pleaded by many for an Excuse at other Times: But on the Lord's Day all are, or ought to be, entirely free from the one, and the other should be so managed, if possible, as that every Member of the Family, who is in Health, and of competent Age, may, if not oftner, at least once in the Day, either at Morning or Evening Service, *appear before the Lord their God.*

To dedicate one Day in seven to the Service of God and the Care of our Souls, is so necessary a Duty of Religion, that it was one of the Ten Commandments which God gave to the *Jews*, just after he had delivered them from their grievous Bondage in *Egypt*; and that they might be the more sensible of the Ease and Benefit of his gracious Government, by comparing their Condition with what it had been before, under the Severity of their Task-masters, and also that their own unfeeling, stubborn Hearts, might be taught the amiable Virtues of Mercy and Compassion to all that depended on them, they were not only permitted, but required,

to rest on the Sabbath Day, themselves, their Servants and their Cattle.

This Commandment was afterwards indeed so far mistaken, and the Sabbath was observed by the *Jews* with so rigid and punctilious a Severity, that instead of being considered as *made for Man*, for Mark ii. 27. his Benefit and Relief, it was thought to supersede every moral and social Obligation, every Demand of Humanity; and thus from a rational and just Acknowledgment of God's Sovereignty and Goodness, it degenerated into a Superstition, no less dishonourable to Him, than burthensome to Men. From this Burthen our blessed Lord, who *came not to destroy the Law*, Mat. v. 17. but to fulfil, to restore the Observance of it in its genuine and most perfect Sense, hath graciously relieved us, and laying aside whatever was of local Obligation (upon which the Mistake of the *Jews* was grounded) hath confirmed the Commandment, according to its original and genuine Principles, which being friendly to and perfective of Moral Virtue, so far it is unquestionably our *reasonable* Rom. xii. 1. Service. And yet, such is the Perverseness of Men! the more easy he hath made it, the less carefully it is observed; the more spiritually it is interpreted, the more carnally



nally it is abused; to that Degree, that not only the Design of it is greatly defeated, but the very Appearance of it is almost lost amongst us.

The lower Artisan, instead of enjoying the Benefit of this Day, by resting from his Labour and repairing to Church, to offer up his Devotions and to hear the Word of God; instead of refreshing his Body and improving the State of his Soul, is besotting and intoxicating himself with strong Drink, and rendering himself incapable of Business for great Part of the ensuing Week; probably laying the Foundation of Sickness to himself, and thereby of Beggary and Ruin to his Family. Those of a more turbulent Disposition, make it their common Practice on this Day, consecrated to Rest and Religion, riotously to assemble themselves together at a stated publick Rendezvous; where, armed for the Purpose, they not only wantonly commit the most daring Outrages, to the Terror and Annoyance of the Neighbourhood, but engage in a Kind of regular Battle amongst themselves, and much too often are not separated but by the Death of some of the Combatants. By them who are in better Circumstances, this Day is too often passed without



without Injury indeed to the Property, or Disturbance of the Peace of their Neighbours, but without Benefit (in a religious View) to themselves, in Parties of Pleasure; and whilst the Churches are deserted, the Roads are filled with Persons of each Sex and of almost every Age. And if we look amongst the higher Ranks, How few of one Sex ever visit the House of God? How many of the other pass this Day in frivolous Visits? not for the Sake of Friendship or Affection, but because their Time hangs heavy on their Hands; this being the only Day in the Week, on which they do not care to indulge themselves in a more favourite Amusement; although some of both Sexes (it is to be hoped, not many) are said to have got the better of that Scruple.

That this is not an exaggerated Description, all who hear me must acknowledge. That our Churches are filled on particular Occasions, is a Truth which must likewise be acknowledged. But, if they are filled chiefly on particular Occasions, that is on the other Hand, to be much lamented. The Principle which is not steady in its Operation cannot be very deeply rooted. This Congregation here present is very numerous: and yet perhaps it may be no

improper Question to put to some of them (I am sure, it will not be unprofitable, if they put it seriously to themselves) Upon what Motives, and with what Intention did you come hither? Was it to gratify your Curiosity, and to see a new Sight? That you may have it to say hereafter, that you were present when this Church was first opened? If that was your sole Motive for coming hither, it is not only very insufficient, but very improper. Recollect with what contemptuous Indignation Christ questions the Jews, who crowded about St. *John* the Baptist in like Manner. *What went ye out for to see?* He did not preach in the Wilderness, our Saviour gives them to understand, in order to be gazed at, or to exhibit any extraordinary Spectacle; but that the Doctrine of Repentance and Reformation which he taught might have its due Influence upon them. If any, therefore, be found amongst this Congregation, who came hither upon any such unworthy Motive, it is to be hoped that they will now learn and consider, that the Church is not a Place to indulge our Curiosity in, but to serve God and forward our own Salvation; and that they will accordingly resolve henceforth to make that Use of it.

Mat. xi. 7.

it. For them who are here met together for the Purpose of offering up their Prayers and Thanksgivings, of hearing the Word of God, and stretching out their charitable Hands for the Relief of these little ones, as they embrace this Opportunity upon a true Principle of Duty, they will, no Doubt, make it the Beginning of a regular, constant Attendance in this Place upon the Worship of God, on that Day at least which is not only distinguished by Freedom from the Labour and Business of the World, but ought to be sanctified and kept holy in Exercises of Piety and Devotion, for the Improvement of our Minds in Spiritual Knowledge, and of our Souls in Virtue and Grace. *They will not forsake the assembling of themselves together, as the Manner of too many is ; but will sanctify the Lord God in their Hearts,* Heb. x. 25. 1Pet. iii. 15. and upon every Return of this Day, encourage one another with holy *David's Words,* O Ps. xcv. 6. *come, let us worship ; and fall down, and kneel before the Lord our Maker.*

But think not however, that then you have done all that is your Duty to do. *To Godliness add Brotherly Kindness, and to Brotherly Kindness, Charity ; that ye may neither be barren nor unfruitful in the Know-* 1Pet. i. 7. 8.

Ps. xix. 7. *ledge of our Lord Jesus Christ. The Law of the Lord is a perfect Law, converting the Soul, turning it from every evil Work; requiring us not only to worship before him, but in all our Dealings with each other*

Ps. xxxvii. 38. *to keep Innocency and take heed to the Thing that is right. For, whatsoever Things are true, Whatsoever Things are honest, What-*

Phil. iv. 8. *soever Things are just, Whatsoever Things are pure, Whatsoever Things are lovely, Whatsoever Things are of good Report; If there be any Virtue, if there be any Praise, these must be ever present to our Thoughts and govern our Behaviour in all our respective Situations and Connections. And ill should I discharge the Office to which I am appointed, did I neglect this Opportunity to remind you of the principal Duties which result from your several Situations and Connections.*

Heb. xiii. 22. *I beseech you therefore, Brethren, suffer the Word of Exhortation, whilst I briefly point out what is required of you in these four Respects, viz.*

- I. As Masters of Families;
- II. As employed in the Business of your respective Callings;
- III. As Subjects; And
- IV. As Parishioners.

I. In

I. In the first Respect, your Charge is very important. You have been the Means of bringing Children into the World, and therefore it cannot but be your Duty to provide for their Support in it. This is a Provision however, which the greater Variety it admits of, the more particular Attention it requires. The Children of the Poor should be early inured to Labour; that when they are turned out into the World, they may earn their Bread honestly, with Comfort and Success. Hath God been pleased to bless you with Affluence and Prosperity? Your Children are then to be educated in a different Manner. Their Minds should be cultivated and improved by solid, useful Learning, suited to the Sphere of Life their Birth requires them to act in. And be not too ambitious to raise them into an higher; nor let an imprudent Fondness tempt you to bestow too much Attention on fashionable Accomplishments. They may possibly attract Admiration; but that Admiration may be your Children's Undoing. If you have Apprentices, look upon yourselves as not only obliged to teach them your Trade, but as the Guides and Guardians of their Youth, to defend their Morals and form their



Col. iv. i.

their Conduct. To your Servants, you must not only be just in your Payments, but mild and gentle in your Behaviour, knowing that *ye also have a Master in Heaven*. Besides all this, you are to consider yourselves as accountable in some Measure for the Souls of all who are under your Roof. It is not sufficient that your Children, your Apprentices and your Servants see you go to Church. You must take them along with you, and as far as can be done, watch over them, that their Behaviour there may be with Propriety and Reverence. As to such of your Family as are of a different Persuasion, you must allow them to go to their respective Places of Worship, and take all the Care you can that they do so. Neither doth your Duty end even here. Religion is not to be left at the Church Door when the Service is done. It must accompany you at all Times; at your Coming in, and your Going out; *When thou sittest in thy House, when thou walkest by the Way, when thou liest down, and when thou risest up*. In every Place, in every Circumstance of Life, if the Spirit of Religion prevails in your Heart, it will be your Care and your Delight to infuse it into the Hearts of all your Dependents,  
by

Deut. xi. 19.



by calling them together daily to offer up their Devotions with you to God, the Father and Master of All ; by teaching and instructing, at proper Seasons, the young and ignorant, and so bringing them up *in the Nurture and Admonition of the Lord.* Eph. vi. 4.

And upon every Occasion it will be your Care in your Discourse, and in your Actions and Behaviour, to set such an Example, that all with whom you have to do may follow it both safely and profitably ; that your *Children and your Household* Gen. xviii. 19. *after you may keep the Way of the Lord, to do Justice and Judgment.* So shall you intitle yourselves to the Blessing of *Abraham*, who was called by that most glorious Title, *the Friend of GOD.* James ii. 23.

II. From the Callings in which you are engaged result also several Duties, to God, to the Publick, and to yourselves and your Families.

I. It is the Providence of God that appointeth to us all our respective Stations, *dividing to every Man severally as he will ;* 1 Cor. xii. 11. *and as it is he that giveth Wisdom and Understanding and Knowledge in all Manner of* Ex. xxxi. 3. *Workmanship,* so will he undoubtedly require that these Talents be used to his Glory, *in all Godliness and Honesty ; with a* 1 Tim. ii. 2. *Conscience void of Offence towards God and* Acts xxiv. 16. *towards*

*towards Men.* And certainly, there is no Occupation or Labour which the Wants of Men have rendered necessary, how scornfully soever it be treated by the Pride of foolish Men, that is too despicable for either the Inspection or the Approbation and Favour of Him who hath ordained, that *in the Sweat of his Face Man should eat Bread.* Be not therefore *slothful in Business*, but *servent in Spirit*, knowing that whilst you honestly follow an useful Calling, you are fulfilling the Duty of your Station, and *serving the Lord.* By Virtue and Religion the meanest Work is consecrated, and the ordinary Business of Life becomes the Means of advancing your eternal Happiness.

Gen. iii. 19.

Rom. xii.

11.

Lev. xix. 35.

2. The Publick likewise have a Right to expect, that every Trade and Calling be carried on with Integrity. *Ye shall do no Unrighteousness in Weight or in Measure*, is not only the Command of God, but it is a Stipulation, a tacit and virtual one at least, between the Artist and the Person who deals with him; that as on the one Hand, the Goods bought or Work done shall be fairly and justly paid for, so on the other, that there be an Equivalent for the Value given, without Exaction  
in

in the Price, or Diminution in either Quantity or Quality.

It hath long been the Policy of all Nations desirous of encouraging Commerce, to dignify the several Trades with Charters and Privileges, and to incorporate them into separate Fraternities, with Power to make such Regulations as may be necessary, to prevent Frauds or Defects in Trade, and to secure a sufficient Profit to those who exercise it. But if all their Attention be given to the latter Part of the Design, and the former be neglected, if *Hand join in Hand* to en- Prov. xi. 27.hance the Price and slight the Execution of the Work, a Corporation degenerates into a fraudulent Confederacy, and instead of a Benefit to the Publick, for the Sake of which it was erected, becomes a Detriment and a Nuisance.

What the Opinion of those in Power was of this Matter on a late Occasion, cannot readily be forgotten. It therefore behoves the several Corporations to shew that their Privileges are of real Use to the Publick, and that they consider themselves as bound to make them so, by an impartial and vigorous Exertion of that Authority with which the Law invests them, to detect and prevent Frauds in the Exercise  
of

of their respective Arts, by whomsoever they are committed, and to suppress all illegal Combinations amongst the inferior Members, for enhancing Wages ; for shortning the Time of Work ; for hindring the Introduction of new Inventions to improve or expedite Manufactures ; or for excluding from working, Persons qualified for it by the Law of the Land. Associations of this Kind are in Fact Conspiracies against Trade, and cannot but be of the most fatal Consequence to the Artists themselves ; by obliging those who would otherwise willingly use the Manufactures of their own Country, to supply themselves, on cheaper Terms, from abroad. And what will be the Advantage of contending for higher Wages, when no Work is to be had ? Were Considerations of this Nature duly represented and enforced, by those on whom these deluded People depend for Employment and Subsistence, they could not, surely, be so blind as not to see the Ruin which their Combinations cannot fail to bring upon themselves, although they are not to be persuaded to attend to that which they are evidently bringing upon their Country.

Some

Some perhaps may plead Conscience in the Case. They are sworn to support one another in these Proceedings, and to be true to the Cause in which they are engaged. But can an Oath alter the Nature of Things? Can it make an unlawful and wicked Act, lawful and right? Can it set aside the Law of God? Whatever he hath commanded is to be performed. Whatever he hath forbidden is by no Means to be done. He hath commanded us to love our Country and to seek its Prosperity. He hath forbidden us to do Wrong to any Man. And they who have rashly sworn to the contrary, have done very wickedly: But they would do much more wickedly by keeping such an Oath. The imposing of an Oath by Persons not having competent Authority, is an audacious Usurpation of the Office of the Magistrate; and if the Purport of it be to the intended Damage of any Individual, it is highly criminal; if to that of Numbers, of the Publick, the Enormity is proportionably increased. An Oath then in these Circumstances, it is evident, cannot be binding on the Consciences of those who have unwarily taken it.

C

3. But



3. But to proceed : Besides the Duty which they who are engaged in any Trade or Calling, owe to the Publick there is one which they most evidently owe to themselves and their Families ; and that is Industry, the Application of their Skill, their Strength and their Time, with such Diligence as may enable them to provide for the Support of their Families with Decency, according to the Rank of Life in which God hath seen fit to place them. And so gracious is the Divine Providence, that this is in almost every Man's Power. It is an ancient and

Prov. x. 4.

general Observation, that *the Hand of the Diligent maketh rich*, and is often the Means of advancing him to an higher and more honourable Station in the

Prov. xxii.  
29.

World. *Seest thou a Man diligent in his Business*, saith the wise Man, *he shall stand before Princes : He shall not stand before mean Men*. And although it is not to be expected, that such extraordinary Advancement can be the Lot of every Man that is industrious, yet it is certainly true in the general, that it is Men's own Fault, for Want of due Care and Diligence, if they remain long in a State of Poverty ; the Necessaries, and even the Comforts of Life, being out of the Reach

Reach of very few, who will but exert themselves.

What hath been said of the Duty of Industry, must also be understood of Frugality ; a Virtue, without which *it is but* Pf. cxxvii. 3. *lost Labour that ye haste to rise up early, and so late take Rest.* Without Care to preserve, as well as to acquire, the Fruits of Industry cannot be secured. And unhappily, too many are the Instances of ingenious Artists, who seem to have no higher View, than to gain by Labour what they may squander in Intemperance. They are accordingly the willing and unpitied Prey of Rags and Wretchedness : Whereas, would they but be temperate and frugal, what are the Comforts which they might not command ? By the Regularity and Harmony of their Families, Home would be ever desirable. Instead of an alternate Succession of Waste and Want, they would have a constant and plentiful Supply of *Food convenient for* Prov. xxx. 8. *them.* The Season of Health duly employed would enable them to provide against the evil Days of Sicknes and old Age ; and at the same Time that they could not fail to meet with the Regard of all who have a right Sense of Merit, they would have, moreover, the invaluable

Testimony of their own Hearts, that they were obeying the Will of God, and contributing their Endeavours to the Welfare of their Country.

III. There is a third Relation, *viz.* that of Subjects, which we come now to consider. This is common to every Rank and Profession. We are all Members of the same Community ; all Subjects of the same Government ; and in our several Stations are all interested in, and according to our respective Opportunities, obliged to promote the Honour and Welfare of our Country. But, alas ! in a Land of Liberty we are apt, too often, to expend all our Concern for the Publick in petulant Animadversions on the Conduct of our Governors, overlooking the Opportunities which we have in our own Hands of serving it ; Opportunities, which, though they lie not within the great Departments, may, nevertheless, be far from insignificant. The industrious Trader who gives Employment to the Poor, by inventing any new Species of Manufacture, or opening any new Source of Commerce, or by carrying on those already established, provided he sends his Goods to Market upon equitable Terms ; such an one, I say, is of much real Use to  
his

his Country, and in Truth is a more genuine Patriot, than the doughty Politician, whose Zeal is ever upon the Watch for the Errors of his Superiors, and ready to take Fire from every Spark of Disappointment and Disaffection. It is the Province of but few to be at the Helm; nor is it in the Power of many to judge, whether they who are at the Helm be sufficiently qualified for that Post, and do their Duty, or not. But this we all know most certainly, that it is our Duty to *pray for the Peace of Jerusalem*, that it may be *at Unity in itself; for our Brethren and Companions Sake to wish and to promote its Prosperity. Hear the Conclusion* then of the whole Matter. *Fear God, Honour the King. Study to be quiet and to do your own Business, and meddle not with them that are given to Change.*

Ps. cxxii. 6, 8.  
Eccl. xii. 13.  
1 Pet. ii. 17.  
1 Thess. iv. 11.  
Prov. xxiv. 21.

IV. I come now, in the last Place, to lay before you your Duty as Parishioners. In that Capacity you are here assembled, and, I trust, with that mutual Regard and Attachment, that *because of the House of the Lord you will seek to do each other Good*; and that it will not therefore displease you to be reminded of the Apostle's Exhortation, *Love as Brethren.* A Parish may, in some Respects, be considered as

Ps. cxxii. 9.  
1 Pet. iii. 8.

a Household or Family. For what is it that constitutes a well-regulated Family, but that the several Members of it are collected together under one Roof, are subject to one common Father, or Master, by whom they are all governed and sustained; and that, on these Accounts, they have a proper Respect and Duty for the Head, and Kindness and Affection towards each other? And are not the Inhabitants of the same Parish connected together and allied one to another in like Manner? By having one common Place appropriated to their Use, where they are first admitted into their Master's Service, where they receive from the Ministration of the same Pastor, their spiritual Nourishment in the sacred Offices of Prayer, of Preaching, and the Holy Communion, which at the same Time that it is the most solemn Engagement of Duty and Fidelity to Almighty God, is no less so of Love and Good Will to our

Pet. i. 22. Neighbour. *See then that you love one another with a pure Heart fervently. Have fervent Charity among yourselves; for, Charity will cover a Multitude of Sins.* Sensible how valuable and how sacred the good Name of any Person is, instead of taking Pleasure in exposing and triumphing



ing over his Misconduct, Charity will be desirous to *cover* and conceal it from the World; and whenever Differences arise, by every prudent Method which our Connections and Circumstances may authorise, in the Case of others, and by every reasonable Instance of Condescension and Compliance in our own, will upon all Occasions *seek Peace and ensue it.* 1 Pet. iii. 17.  
*Put on therefore, as the elect of God, holy and beloved, Bowels of Mercies, Kindness,* Col. iii. 12,  
*Humbleness of Mind, Meekness, Long-suffering, forbearing one another, and forgiving one another; if any Man have a Quarrel against any: Even as Christ forgave you, so also do ye.* 13.

But it is not only in Instances of this Kind that our Charity is to be manifested; but *let Charity have her perfect Work,* Ja. i. 4. in lessening the Evils and communicating the Blessings of Life. *Is it not to deal* Isa. lviii. 7.  
*thy Bread to the Hungry, and that thou bring the Poor that are cast out, to thine House? When thou seest the Naked, that thou cover him, and that thou bide not thyself from thine own Flesh? Is not this what the Lord hath chosen? But if it be a Duty thus to relieve every Object that presents itself, Who, you will say, is sufficient for these Things? That, how-* 2 Cor. ii. 16.  
*ever,*



Jude 21.

ever, is not the Case. Charity is not to be extended beyond our reasonable Abilities, or without due Regard to the just Demands of our Families; neither is it to be extended indiscriminately and equally to the Worthy and the Unworthy; to those whose Merits and whose Wants are known to us, and to those whose Merits and Wants may be pretended and counterfeit, but according to the Rules of Christian Prudence we are to *have Compassion, making a Difference*, and proportioning our Relief to the Circumstances of the Case.

Now if our Liberality is to be governed by these Rules, the Distresses of those who live within the Compass of our own Parish and Neighbourhood must be better known to us, and therefore justly demand a Preference in our Attention. And to the Praise of this Parish it is to be remembered, that Hospitals for the Sick, for the Aged and Infirm, have lately been erected in it, and a Charity-School for the Education of thirty Boys of this Parish, who are also cloathed, hath subsisted so many Years, that, according to the Information which I have received, not fewer than four hundred and sixty-four have been already bound

bound out Apprentices from it. I do not enter more particularly into the State of this School, because it is sufficiently set forth in the publick Advertisements. I am only to entreat the Continuance of your Favour and Benevolence to the poor Children before you.

Consider them as your Fellow Christians and Fellow Parishioners. And where can you find worthier Objects of your Charity? The Distresses to which they were born are owing to the Appointment of the Almighty; who, for wise and good Reasons, which we cannot always comprehend, *putteth down one, and setteth up another.* Ps. lxxv. 8.

Their Distresses, I say, are owing to no Fault of theirs; nor yet, it may be, of their Parents. Many of these Children are the Offspring of industrious and virtuous Persons; to whom it is the greatest Happiness to see them brought up in the Fear of God, and the Knowledge of their Duty. And surely, the Scions of such a Stock deserve all the Care you can bestow upon them; since there is no Reason to doubt that they will, in due Time, repay all the Labour of Cultivation by the Fruit they will plentifully produce; *some thirty fold, some sixty, some an hundred.* Mark iv. 20.

*dred.* And if some others amongst them have the Misfortune to have been born of negligent and vicious Parents, your Charity, even in these Instances, is far from being ill-directed; it being, in Truth, the greatest Mercy to give such Children an Education which may secure them against the Influence of evil Example. So that although there may be a double Motive to your Charity, in Behalf of the former, for the Parents Sake as well as their own, yet is the Preservation of the latter no inconsiderable Object of your Care. Innocent and uncorrupt as yet, they demand your Christian Charity, to keep them so. *If their Fathers have eaten four Grapes,* it would have followed, without your friendly Interposition, that *the Children's Teeth had been set on Edge.* But you have hearkned to the Cries of tender Innocency, and have obeyed your merciful Redeemer, who commanded the little Children to be brought unto him, declaring that *of such is the Kingdom of God.* Of such as these we are never to despair. By due Care and Instruction they may be saved from the Power of the Enemy, and become good Subjects of the Kingdom of God; the Kingdom of Truth and Righteousness here,

Ezek. xviii.  
2.

Mark. x. 14.

here, and the Kingdom of everlasting Happiness and Glory in the Life to come.

Such is the great Object of this Charitable Institution; than which nothing can be more truly Christian, or more acceptable to Almighty God. And this is an additional and no inconsiderable Reason, why you should be glad *that you can go into the House of the Lord*; that in this Place, sacred to his Name, you may *consider one another, and provoke unto Love and to good Works*; that you may have Opportunities of uniting your cheerful Contributions for the Education of these little ones; *to guide their Feet into the Way of Peace*; that so they may, in due Time, become in the most perfect Sense, *the Children of the Highest*. What remains then, but that we humbly offer up our Prayers to the Father of Mercies to give a Blessing to this *your Work and Labour of Love*, that it may rebound to his Glory, and the Benefit of your own Souls, as well as of those whom you have charitably taken under your Care.

F I N I S.

